

THE CREED OF AL-SHARNŪBĪ

‘Abd al-Majīd al-Sharnūbī al-Azhārī al-Mālikī
(d. 1348 AH)

Arabic-English Translation



AMJAD MAHMOOD

VISIT...

LANZAROTE
Caliente.COM

INTRODUCTION



In the name of Allāh, the Beneficent, the Merciful.

Praise be to Allāh; Lord of the Worlds; May His blessings and salutations be upon the paragon of creation, the most sublime in character, our Master Muḥammad ﷺ – The terminal seal and the guide to the straight path – and upon his pure and noble wives, his family, his companions and all those who follow the prophetic way and the collective majority (*Ahl al-Sunna wa al-Jamāʿa*) until the day of judgement.

The author of this didactic poem (*Manẓūma*) on creed entitled *Al-ʿAqāʾid al-Sharnūbiyya* [The Creed of al-Sharnūbī] is Abū Muḥammad, ʿAbd al-Majīd b. Ibrāhīm al-Sharnūbī, al-Azharī, al-Mālikī ﷺ: Born in Sharnūb, a town to the east of Damanḥūr in lower Egypt, a graduate of the Al-Azhar seminary in Cairo and a follower of the juristic school of Mālik b. Anas ﷺ; an erudite scholar, a master of the Arabic language (*Al-Lughā al-ʿArabiyya*) - Jurisprudence (*Fiqh*) - Prophetic reports (*Ḥadīth*) - and Islāmic mysticism (*Taṣawwuf*).

His authored works include amongst others:

Al-Mukhtaṣar Ibn Abī Jamra – A commentary on al-Nawawī's 40 reports (*Al-Arbaʿīn al-Nawawīyya*).

Taqrīb al-Maʿānī – A commentary on the epistle of Ibn Abī Zayd al-Qayrawānī (*Al-Risāla ibn Abī Zayd*).

Al-Kawākib al-Durīyya – A commentary on the text of *Al-‘Izzīyya*
(*Matn al-‘Izzīyya*)

Al-Maḥāsīn al-Bahīyya – A commentary on the juristic poem
Al-‘Ashmāwīyya

Shaykh ‘Abd al-Majīd returned to his Lord in the year 1348 AH/1929 CE. May Allāh shower him with His infinite mercy and ennoble him with the lofty ranks of paradise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

يَقُولُ رَاجِي الْغَفْرِ لِلذُّنُوبِ
عَبْدُ الْمَجِيدِ الْأَزْهَرِي الشَّرْنُوبِي

1. The one hopeful for the forgiveness of his sins
'Abd al-Majīd al-Azhari al-Sharnūbī, says:

الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدَا
فِي ذَاتِهِ وَبِالْبَقَا تَفَرَّدَا

2. All praise if due to Allāh who is One
In His essence, and [who] in perpetuity is alone.

وَبَعْدَ حَمْدِ اللَّهِ وَالصَّلَاةِ
عَلَى النَّبِيِّ صَاحِبِ الصَّلَاتِ

3. And after praising Allāh and [invoking] prayers
Upon the Prophet, the possessor of favours,

فَهَذِهِ عَقَائِدُ التَّوْحِيدِ
نَنْجُو بِهَا مِنْ رَبَقَةِ التَّقْلِيدِ

4. These are the tenets of divine unity
Through which we save ourselves from the noose of blind-following.

فَاَحْفَظْ لِمَوْلَى الْخُلُقِ عِشْرِينَ صِفَةً
تَكُنْ بِهَا فِي غُرَفٍ مُزْخَرَفَةٍ

5. So memorize twenty attributes of our Master
Through which you shall dwell in homes embellished with gold.

لَهُ الْوُجُودُ وَالْبَقَاءُ وَالْقِدَمُ
مُخَالَفٌ لِمَا يَنَالُهُ الْعَدَمُ

6. He has Existence, Everlastingness, and Pre-eternity,
He is dissimilar to that which is subject to non-existence,

وَقَائِمٌ بِنَفْسِهِ وَوَاحِدٌ
فَهَذِهِ سِتُّ صِفَاتٍ تُسَرَّدُ

7. And [He is] Self-Subsistent and One.
These are six attributes enumerated.

مِنْهَا الْوُجُودُ صِفَةٌ نَفْسِيَّةٌ
وَالْخُمْسُ بَعْدَهَا هِيَ السَّلْبِيَّةُ

8. Amongst them is Existence, which is a personal attribute.
And the five after it are the negating [attributes].

وَوَاجِبٌ لِرَبِّنَا الْمَتَّانِي
سَبْعُ صِفَاتٍ سُمِّيَتْ مَعَانِي

9. Moreover, it is necessary that our beneficent Lord has
Seven attributes which are called qualitative.

عِلْمٌ إِرَادَةٌ وَقُدْرَةٌ بَصَرٌ
سَمْعٌ كَلَامٌ وَحَيَاةٌ تُعْتَبَرُ

10. [They are] Knowledge, Will, Omnipotence, Sight,
Hearing, Speech, and Life. So reflect!

وَسَبْعَةٌ قَدْ لَزِمَتْهَا تُدْعَى
بِمَعْنَوِيَّةٍ فَأَلْقِ السَّمْعَا

11. Then there are seven that are inseparable from them called,
Predicative. So lend an ear!

كَكَوْنِهِ حَيًّا مُرِيدًا قَادِرًا
وَفِي ثُبُوتِهَا خِلَافٌ قَدْ جَرَى

12. Such as His being alive, Willing and Powerful.
Although disagreement has arisen in regards to their establishment.

وَالْحَقُّ الْإِسْتِغْنَاءُ بِالْمَعَانِي
عَنْهَا كَمَا حُقِّقَ بِالْبُرْهَانِ

13. The truth of the matter is that the qualitative (attributes) dispense
Of them, as has been established by proof.

وَضِدُّهَا عَلَيْهِ يَسْتَحِيلُ
فَإِنَّهُ الْمُنَزَّهَ الْجَلِيلُ

14. The opposite[s] of these are impossible for Him
For He is Transcendent, the Majestic.

بِكُلِّ أَوْصَافِ الْكَمَالِ قَدْ وُصِفَ
طُوبَى لِمَنْ لَهُ بِهِذَا يَعْتَرِفُ

15. With all attributes of perfection He is described.
Glad tidings to whoever acknowledges this.

وَجَائِزٌ عَلَيْهِ فِعْلُ الْمُمَكِّنِ
وَتَرْكُهُ إِنْ لَمْ يَشَأْ لَمْ يَكُنْ

16. Moreover, it is possible for Him to do what's possible
Or leave it undone. If he does not will [a thing] it does not come to be.

وَوَاجِبٌ لِرُسُلِهِ الْأَمَانَةُ
وَالصِّدْقُ وَالتَّبْلِيغُ وَالْفِطَانَةُ

17. Necessary for His Messengers is infallibility,
Veracity, conveying [the Message], and intellectual acuity.

وَمُسْتَحِيلٌ ضِدُّهَا فَلْتَعْلَمِ
وَجَائِزٌ كَالْأَكْلِ فِي حَقِّهِمْ

18. And impossible are the opposite[s]. So know!
The possible in regards to them are such [matters] as eating.

وَاجْزِمِ بِأَنَّ الْمُصْطَفَى التَّهَامِي
أَفْضَلُ مَبْعُوثٍ إِلَى الْأَنَامِ

19. Be certain that the Chosen One from Tihāma
Is the best Messenger sent to mankind

قَدْ خُصَّ بِالْإِسْرَاءِ وَالْمِعْرَاجِ
وَالْمِلَّةِ الْوَاضِحَةِ الْمِنْهَاجِ

20. He has been distinguished with the Night journey and Ascension,
And the religion that is upon a clear path.

مِنْ رَبِّهِ كَقَابِ قَوْسَيْنِ دَنَا
وَنَالَ مِنْ عَطَاهُ غَايَةَ الْمُنَى

21. He drew near to His Lord at a distance of but two bow-lengths
And attained, from His accolade, the utmost wish.

وَيَجِبُ الْإِيْمَانُ بِالَّذِي وَرَدَ
عَنْهُ مِنَ الْمَوْلَى الْمُهِيمِ الصَّمَدِ

22. It is necessary to have faith in what has been related
From him from his Master.

كَالْحُشْرِ وَالصَّرَاطِ وَالْمِيزَانِ
وَالْبَعْثِ وَالْثَوَابِ فِي الْجَنَانِ

23. Such as the Assembly, the Bridge [over the Fire], the Scales,
The Resurrection, reward in Paradise,

وَالْحُورِ وَالْوِلْدَانِ وَالْمَلَائِكِ
وَالْأَنْبِيَا وَالْجِنِّ وَالْأَفْلَاقِ

24. The Houris, youthful servants, the Angels,
The Prophets, the Jinn and the Heavens.

وَتَجْمَعُ الْعَقَائِدَ الَّتِي مَضَتْ
شَهَادَةُ الْإِسْلَامِ حُسْبًا ثَبَتَ

25. The aforementioned beliefs are contained
Within the testimony of Islām, according to what is established.

فَكُنْ لَهَا مُعْتَقِدًا وَذَاكِرًا
لِكَيْ تَرَى بِهَا مَقَامًا فَاخِرًا

26. So believe in it and invoke it
So that you may thereby see a splendid rank.

وَأَسْأَلُ الْمَنَّانَ ذَا الْجَلَالِ
رُقِينًا لِرُتَبِ الْكَمَالِ

27. And ask the Beneficent, the Majestic,
To raise us to the degree of perfection

بِحَاجَةِ طَهَ السَّيِّدِ الْبَشِيرِ
وَأَلِهِ مَنَاهِلِ التَّطْهِيرِ

28. By the honour of Ṭa-Ha, the liege-lord, the Bringer of Tidings
And his family, the springs of purification.

صَلَّى عَلَيْهِ رَبُّنَا وَسَلَّمَا
وَالْأَلِ مَا كُلُّ كِتَابٍ خُتِمَا

29. May our Lord bless him and give [him] peace
And [to] his family as long as every book is concluded.

